

CATHOLIC RELIGIOUS EDUCATION  
FOR THE SOLDIER

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---

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by  
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## CHAPTER I

### RELIGIOUS EDUCATION AND THE SOLDIER

#### I. THE PROBLEM

Thomas Jefferson once said, "Religion is the alpha and omega of morality. "<sup>1</sup> This simple statement contains the most important message in this thesis.

The United States Army is vitally interested in the mores of its soldiers. Further it is greatly interested in the religion of the soldier. There is in the training schedule of the Army a definite program of exposing the soldier to education in regards to the moral law. There is less opportunity to give religious education to the soldier. It is my avowed purpose to try in these few pages to show that there must be a reunion of morality and religion which would lead to better morals and better religious practice.

It has always seemed to me that there is a definite connection between Catholic education and the practice of religion by a Catholic. A man is made to know, love, and serve God. St. Augustine preached, love God and do what you please and you will save your soul. I sincerely hope it can be shown that a real knowledge of God will lead to a love of God among military personnel. This in turn will lead to the religion and morality which an Army Chaplain desires in his soldiers.

I intend to show the necessity for religious education for the Catholic soldier, his present religious habits in the Army, the

emphasis placed on adult religious training by the Catholic Church, the Army and the modern day educator. Further, it will be shown that this program has been implemented and therefore can be implemented. I also will attempt to outline a suggested religious education course for the soldier.

## II. THE POPE EMPHASIZES RELIGIOUS EDUCATION

Pope Pius XII, of happy memory, has written of Adult Catholic Education:

It is for you to keep an outstanding place in this field of the Apostolate because the Church has always considered education not only as very important, but as one of her essential duties ... Has she not the function of bringing man to the perfect development of his being, to the fulfillment of his earthly and heavenly destiny?

If then the Church as in duty bound devotes herself in a special way to education, it can be well understood with what care she attends to the needs made manifest in our own days by the multitudes who, in their infancy and adolescence were not able to have the education they rightly aspire.<sup>2</sup>

The Holy Father here recognizes the need to further the religious education of any adult who may be through no fault of his own neglected it in his youth. A speaker whose name has long since been forgotten brought out a phase of Catholicism which needs little proof. He claimed that religion is the only part of our life that we try to live without the proper tools. A Catholic today all too often attempts to live an adult Catholic life with a juvenile grasp on his religion. He may have been educated in religion, but the education of the majority consisted of elementary school memorization of the Catechism, sermons on Sunday, an occasional glance at a Catholic newspaper or periodical, or a limited discussion on Catholic news that grace the daily papers. These are the

Catholics who claim to have the faith but admit their lack of knowledge; Catholics who when queried about their religion, suggest that the inquirer see a priest. The Catholic soldier of today needs to know his religion as well at least as he knows the latest world crisis.

### III. A MORALIST'S VIEW OF ADULT RELIGIOUS EDUCATION

The Very Reverend Francis J. Connell, C.S.S.R., of the Catholic University of America, is acknowledged by most Catholics as being the foremost living moral authority in the Catholic Church of America. In an article written ostensibly for the Reverend Sebastian Miklas's book, "Principles and Problems of Adult Catholic Education" Father Connell states:

Beyond doubt, the most sublime and the most important subject that can be incorporated into the curriculum of adult education is religious doctrine, instructions in the teachings of the Catholic Church. It is immeasurably beneficial towards the spiritual development of the individuals who take the course, since they derive from it a more profound understanding and a deeper appreciation of the truths of the Catholic religion which they profess, or at least in which they are interested. It is surely a great aid towards the practice of religion in their lives through the application of their religious beliefs to the many ethical problems that arise daily, whatever may be their particular states in the world. To Catholics who seriously participate in an adult education program on religious doctrine, there is afforded an effective means of spreading a knowledge of the faith to friends and acquaintances who are groping in the darkness of unbelief... It is the wish of the Catholic Church that all her members acquire as extensive a knowledge of the truths of faith as their intellectual abilities permit. The Church does not fear to have her doctrines probed and investigated, as long as they are correctly understood. Indeed the Catholic Church believes that the better understanding a Catholic possesses of the teachings of his religion, the firmer will be his faith and the less danger will there be of his defecting from the Church. It is no exaggeration to say that Catholics are obliged to acquire a knowledge of their religion proportionate to their general grade of education ... Priests and religious, especially those who hold administrative offices in colleges in which programs of adult education can be inaugurated, would be aware of their obligation to promote this movement wholeheartedly and generously. Adult education,

especially in the matter of religious doctrine, should be regarded as the most important feature in the life of the Catholic Church in the United States at the present day. Our Catholic people feel the need of this method of growing in the understanding of their faith; the Sovereign Pontiff has called us to engage zealously in this work of the Apostolate. To quote the words of one who has accomplished much in the field of adult education, Father Sebastian Miklas, O.F.M. Cap: "It is only logical and human to expect that in a society where God and religion have been cast out of the schools, hungry hearts and minds will search elsewhere. The search should be made easy by opening the doors of Catholic institutions through the introduction of adult education programs. In this way God and the Christian way of life can be given back to the people."<sup>3</sup>

Here we have Father Connell giving to us a threefold insight into Catholic Education: the fact that all Catholics need this education to survive in their religion, their obligation to know according to their learning abilities and finally the obligation of the priest, no matter what his particular job in the Church is, to give to the people a better knowledge of their faith.

Anything that the Pope or Father Connell has said regarding religious education must apply to the Catholics in the Armed Forces and to the Catholic Priests in the military. We have Catholics in name, who have never had any religious training; Catholics who have had two years of education, one hour a week, on the truths of our faith; Catholics who have had a couple of years of Catholic school training; Catholics who have finished eight or twelve years of Catholic Schooling, and a small percent, who also have had the advantage of Catholic College training. All of these without exception need further training in their religion. For all except the last two classes, it is almost a must, if they are to be the kind of practicing Catholics Holy Mother the Church desires, both in and out of military life.

## FOOTNOTES

<sup>1</sup>The Writings of Thomas Jefferson, edited by H. A. Washington  
(New York: John C. Riker, 1857) I, p 545.

<sup>2</sup>Pope Pius XII, "Adult Education", Pope Pius XII and Catholic  
Education, ed., Vincent A. Yermans (Indiana: Grail Publications, 1957)  
p 108.

<sup>3</sup>S. Miklas, "Principles and Problems of Catholic Adult Education"  
(Washington D. C.: C.U.A. Press, 1959) p 165.



## CHAPTER II

### RELIGIOUS EDUCATION QUESTIONNAIRE OF MILITARY PERSONNEL

It would seem presumptuous to plunge into a dissertation on Adult Religious Education for the soldier without first attempting to ascertain the condition of his religion.

A Religious Questionnaire (Appendix I) was prepared and sent to four military installations in the United States: Fort Lee, Virginia, Fort Devens, Massachusetts, Fort Knox, Kentucky and Fort Dix, New Jersey. The soldiers were asked to fill out the questionnaires without name. While this questionnaire could not be analyzed in all its phases and relationships, there are some areas of interest which could prove very illuminating.

#### I. DESCRIPTION OF THE SURVEY

The first four questions were intended to give some background on the status of the soldier.

Questions five, six and seven, would supply information concerning the religious education of the individual.

Questions nine through thirteen would tell us of the home training and pre-service religious habits of the soldier and give a comparison between the practice of religion in the home and in the Army. It is just possible that Army life is detrimental to the religion of a man. On the other hand, it might show that a soldier who had home training in religion, home devotions, home religious environments, could not be



swayed in the military life. Also what is the relationship between a solid Catholic home, religious education in Catholic school, and the practice of religion by a soldier in the Army?

Questions fourteen and fifteen tell us whether the soldier is a practicing Catholic. It is the contention of the Church that to be a practicing Catholic a person must attend Mass every Sunday and receive the Sacraments frequently. The underlying reason for the question is a comparison between the answer to these questions and questions five, six and seven.

Questions seventeen and eighteen are to ascertain if and what the soldier might be interested in studying.

Finally questions twenty-two and twenty-three will tell us how much interest a soldier might have in future Catholic education.

## II. RESULTS OF THE SURVEY

Questionnaires were returned from 597 soldiers from the four Posts. Ordinarily this would fulfill the minimum requirements to be able to draw valid conclusions. Nevertheless, I have reason to question the validity of these questionnaires. To reach valid conclusions I would assume that whole companies of men would have to be interrogated. When the interrogation is left on a volunteer basis, usually only those well disposed to the Catholic Church would bother to fill the questionnaires. These were filled out for the most part on this volunteer basis. Because of this, I believe even a greater percentage of the men than indicated in the figures below are lacking in religious practice.

- Question 1: Age was not a factor. In scanning the questionnaires only a few were over 30 years of age. About half were 20-29 years of age, and again almost half were 19 or 20.
- Question 2: Thirty-three percent of those enlisted in the Army were practicing their religion acceptably. Over fifty percent of those drafted were doing well, and sixty-five percent of those who were in the six month program were good Catholics.
- Question 3: Again scanning the questionnaires the greater number were not married personnel and the question was not a factor.
- Question 4: There were only a rare few who came in to the Church in later life.
- Question 5: Of the 597 soldiers who filled the questionnaire, 309  
6: had received some education in a Catholic School,  
7: 288 had no Catholic schooling, and very limited Catholic education as a child.
- Question 8: Again I scanned the question and found only a rare individual who was a member of the Holy Name Society in the Army.
- Question 9: Almost half of those answering claimed to have read Catholic books or periodicals or pamphlets recently.
- Question 10: The answers showed that 231 acknowledged missing Mass  
11: or the Sacraments while at home. Of these 231,  
13: 126 did not have any Catholic school education, while 85 did.
- Question 12: This was not too pointed a question. Only 74 claimed to have had no real religious devotion or atmosphere in the home.
- Question 14: This is one of the important questions of the analysis. We find that of the 597 woldiers, 255 were not attending Mass. Of these 133 did not have a Catholic education. One hundred twenty-two did have some Catholic training.
- Question 15: Those who had not received Holy Communion in over a year totaled 251. Of this number 139 lacked Catholic school education, 112 had received some.

Question 16: In scanning the questionnaire very few had ever brought an acquaintance to a priest for instruction.

Question 17: The answers here were greatly varied. However, it is noteworthy that 177 asked for a chance to study the Bible, 99 wanted further education in Church History, 103 would like to study Moral Problems, and 82 preferred the Doctrines of the Church.

Question 18: Were only read over lightly and not analyzed.  
19:  
20:  
21:

Question 22: If the Army provided time for further Catholic Education during duty time, 440 soldiers claimed they would like to participate. Of these 202 lacked Catholic school education, 238 had received some.

Question 23: Those who would like further Catholic training after duty hours totaled 360. Of these 175 had received no Catholic school training, 185 did.

Question 24: These were not analyzed.  
25:

As I have said before, I do not believe these findings are conclusive. I am sure from studying human nature that the contrast would be greater had these questionnaires been required of every man in a given battalion or company. However, certain conclusions may be drawn in rough percentage figures.

Total Questioned

597

Those Lacking a Catholic  
school education288

48%

Those Receiving a Catholic  
school education309

52%

## Missing Mass Regularly

46%

41%

39%

## Missing Sacraments

48%

45%

36%

Desiring Further Religious  
Education

## On Duty Time

71%

73%

77%

Desiring Further Religious  
Education

## On Own Time

60%

60%

60%

Missing Mass and Sacraments  
At Home

43%

39%

29%

I believe there shows not too striking, but still a noteworthy relationship between Catholic education and the practice of the soldier's religion. Where Catholic School education is lacking, the soldier has a greater tendency to absent himself from the practice of his religion. It further shows that where a soldier with a Catholic School education seems to fall off when he arrives in the Army, the religion of the

soldier lacking this education remains relatively the same. This would indicate the importance of a Catholic Education.

With over forty percent of those questioned not practicing their religion, it is my contention that the Catholic Chaplain has a job to do. He must supply that which was lacking in the non-Catholic school educated and strive to motivate him towards that which will lead him to his eternal destiny. Also, he must remotivate the Catholic educated and bring his religion up to date.

## CHAPTER III

### THE CHURCH LAW AND ARMY REGULATIONS ON SPIRITUAL EDUCATION

Both the Catholic Church and the United States Army has regulations for its priests to bring the knowledge of Almighty God to the individual.

#### I. THE CHURCH LAW

Canon 1322:

Christ Our Lord confided in His Church the deposit of faith, in order that she, with the perpetual assistance of the Holy Ghost, might faithfully preserve and expound His revealed doctrine. Independently of any civil power whatsoever, the Church has the right and duty to teach all nations the evangelical doctrine, and all are bound by divine law to acquire a proper knowledge of this doctrine and to embrace the true Church of God.

The human mind must be disposed and willing to believe whatever God has taught mankind. To ascertain what God has taught would be a practical impossibility, if God Himself had not appointed a teacher and interpreter of his revealed truths, and had not assisted that teacher with His Divine Power, so as to ward off all error. The Church teaches on matters of faith and morals in the name of Christ and as the God appointed teacher on mankind.<sup>1</sup>

Here we can see the obligation of the Church and the priest as the representative of the Church, to teach mankind. The Catholic Church has a mission to teach, rule, and to sanctify. She must teach what Christ has taught. She must teach the laws of God and make laws to enable her members to save their souls. Finally she must administer the Sacraments of the Church to the individual.

To be an efficient soldier, a man must be taught. Many hours of instruction are required to orientate the soldier in the military life. Doctrine, law, military courtesy all have their place in the life of a

man to fit him to serve his country in times of violence. His duty as a citizen is to become an efficient soldier.

To be an efficient Catholic, a man must be educated enough to know that the care of his soul is his primary responsibility in life. He must be taught the doctrine, the law, and the ritual of his Church to fit him to serve His God, which is his reason for existence. The soldier must be disposed and orientated in regards to his religion, if this education has been forgotten or neglected.

## II. THE ARMY REGULATIONS

The Army Chaplain has an obligation to follow the teachings of his religion and to impart the knowledge of his faith to the soldiers of the same faith:

The chaplain is a clergyman in uniform. He represents religion which teaches fortitude, reverence, and justice as well as kindness, sympathy, and humility. The duties of the chaplain as a religious and spiritual leader are established by law and the ecclesiastical usages which pertain to his profession as a clergyman. The mission of the chaplain is to promote religion and morality in the Army and to minister to the spiritual and moral needs of military personnel, their dependents, and authorized civilians. He has a leading role in the deliberate and systematic cultivation of moral and spiritual forces in the Army. Our nation was founded on principles that are rooted in religion. The Army, pledged to the defense of the nation, must be a stronghold of those principles. A spiritual sense of obligation to duty, together with native bravery and thorough training, will produce the best type of soldier in the American tradition. The chaplain will stimulate and guide the growth of the spiritual and moral sense of obligation to enable the soldier to be a faithful citizen and a devoted defender of the nation.<sup>2</sup>

The chaplain has a responsibility to provide all personnel of the command the opportunity to grow in the spiritual life and to increase their knowledge of God. He does this by means of group and/or individual religious instruction. Many proved and established devices are available to assist him in this phase of his responsibility.<sup>3</sup>



PROFESSIONAL DUTIES: The primary mission of the chaplain is to provide for the religious and moral needs of military personnel, their families, and authorized civilians, with special attention given to the welfare of the soldier. In accomplishing his mission, the chaplain will seek to develop a relationship of trust and mutual respect between himself and all members of the command. So far as practicable, each chaplain will provide a dynamic and comprehensive program of chaplain activities to include generally the following areas:

- a. Religious services.
- b. Religious education.
  - (1) Religious schools and classes.
  - (2) Individual instruction.
  - (3) Classes in marriage and family life.
  - (4) Religious and cultural interest groups.
  - (5) Choir and choral groups.
  - (6) Leadership development programs.
  - (7) Religious drama and films.<sup>4</sup>

From this we can see that the United States Army through its regulations and approved doctrine has assumed a responsibility for the education of its members and "especially given to the welfare of the soldier." The individual instructions of the Church has been well implemented by the Catholic Chaplains. The classes in marriage and family life are common to most Posts through the Pre-Cana and Cana Conference system. Choirs are trained everywhere. The Leadership development has been inaugurated this past year on twenty-six Posts in the Z. I. Religious dramas and films have been used extensively. The one area of interest that has been neglected is the overall basic need of the Catholic soldier. Lacking a Catholic school education, he has not the foundation necessary to motivate himself to live a virile Catholic life.

Catholic adult education for the soldier is most necessary. The experience and lament of all Catholic priests in the Chaplaincy is that

they do not have the opportunity to talk to their men as a group. If only we could have an hour with our Catholic men once or twice a month during duty hours to give them religious education classes, I am sure that wonders could be accomplished. Most Protestant Chaplains, and I am positive the Jewish Chaplains would welcome this religious educational system. What might it accomplish?

1. It could serve in two years and longer to supplement the education of the service men who were not able or did not receive a formal Catholic education in their youth.

2. A man who nominally belonged to a religious group could be given the necessary knowledge to know what little he knows and proceed to make a study of his religion.

3. Morality as explained in the Character Guidance Program could be again united to religion from whence it sprang. *// Assumption - no relig in CG*

4. Church services once again might take on the air of worship from conviction rather than blind faith. Christ's command was to know, love, and serve God. Knowledge begets love in this case; love begets service in any case.

5. Catholics who had a Catholic School education in their juvenile years would now realize through this program that there is an adult grasp of their religion necessary and many would proceed to avail themselves of the more advanced part of the Chaplain's educational program which could then be successful after duty hours.

6. Catholics who had fallen would be motivated to return to their paternal faith.

7. All these reasons would apply in whole or in part to all other religious sects where there was a Chaplain available.

## FOOTNOTES

<sup>1</sup>Practical Commentary on the Code of Canon Law, Stanislaus  
Woywod and Callistus Smith. (New York: Joseph F. Wagner, Inc. 1957)  
p 108.

<sup>2</sup>FM 16-5, Chapter I, Par 3, dated April 1958.

<sup>3</sup>FM 16-5, Chapter 3, Par 33, dated April 1958.

<sup>4</sup>AR 165-15, Section II, par 4, dated 7 November 1960.

## CHAPTER IV

### THE NECESSITY OF RELIGIOUS EDUCATION

The need for religious education can be shown from a psychological point of view and from the attitude of professional educators towards religion and education.

#### I. THE PSYCHOLOGICAL IMPACT

It has long been the contention that religion is the best foundation for the fighting man. It was a most interesting observation that those in Korea who did not defect were those who were spiritually grounded. In a report by Major William E. Mayer, an Army Psychiatrist, who spent four years studying brainwashing, the following findings were given when questioned by reporters:

- Q. How about the man who had a strong religious faith?
- A. This touches on one of the great deficiencies in our knowledge. Some intensive studies must be made of those people who resisted from beginning to the end, who remained unshakable in their convictions, and incidentally who survived in larger numbers and came home in better shape, because it was the group of resisters by and large, who can be described this way. A number of people told us that they resisted every overture of the enemy by invoking abstract, sometimes theological, convictions which had become part of their lives.
- Q. Religious convictions, you mean?
- A. Yes. Our findings here were the same as our findings among combat soldiers who are faced with the constant problem against battle fear. A really convinced religious person, be he a devout Catholic, or devout Orthodox Jew, or a member of a Fundamentalist Protestant Sect - whatever his religion, if it had been part of his whole life, if his family were organized along lines of religious training, and the moral and ethical precepts of such training - such a man often was able to defend himself and his principles with this armanent. The new convert, the 'foxhole religion' type of individual, is

not defended by that kind of abstract idea.

Q. A man who suddenly gets religion on the battlefield?

A. Yes. Often this is an intensely real emotionally experience getting religion on the battlefield, but it isn't workable as a long-term defense. It isn't part of him, really, as it is for the individual who has been brought up this way.

Q. Would you call this a kind of moral code?

A. Yes. 1

From this interview I would conclude that the Army might well analyze and reappraise its religious educational program for the soldier. Two very important points are here brought out.

First that the soldier who has religion as part of his life is less likely to break during the stress of combat.

Secondly. It is clearly shown that the religious soldier has the moral stamina to stand up under the system of psychologically pounding a captive.

Dr. Fern Stukenbroecker, Special Agent of the F. B. I., on 28 March 1961, addressed the Chaplains of the Chaplains Career Course at the Chaplains' School, Fort Slocum, New York. Dr. Stukenbroecker gave a two hour talk on the basic concepts of Communist philosophy. In his conclusions he almost appealed to the assembled Chaplains. Substantially these were his words:

The great fear of the Communist Party is religion. Faith in God is the one thing their leaders fear. Religion causes man to reach higher and this faith in God gives the individual a protection against ideological conditioning. He advised: "Keep religion strong". A strong spiritual foundation in our fellow country-men is the best protection

against the onslaughts of our Red opponents.

Going back in history we find that the abolition of religion was the first move of any nation who subscribed to atheistic materialism. Lenin tried to abolish religion in Russia. Hitler did his best to submerge it. Hungary made it almost a penal offense. Even in our present day, we can see what all imagined was a deeply religious country, Cuba, <sup>who ever imagined this?</sup> attacking that which she had always subscribed to, faith and worship of God. There are scores of other examples, but suffice it to say that religion and rank materialism cannot co-exist. The voice of the clergy will always be drowned in time of a materialistic revolution.

## II. THE ATTITUDE OF EDUCATORS

One hundred years of our Public School System, where religion has been separated from education, has proven a failure. Today professional educators see this as the reason for the rise of delinquency, the loss of patriotism and a noticeable lack of spiritual and moral values, both in the military and civilian life.

Nicholas Murray Butler of Columbia University has this to say:

In this day and age we are beginning to forget the place which religious instruction must occupy in education if that education is to be truly sound and liberal. We seem to forget that until 200 years ago religious instruction everywhere dominated education; religion guided education, shaped education and selected the material for education in every part of the world-in the Orient, in Europe and in the Americas. Then began, as a result of the rise of Protestantism and the spread of democracy, those sharp differences of religious opinion and of religious worship which unfortunately exhibited themselves in highly controversial form. One consequence was to lead men to turn aside from religious study and religious teaching in the attempt to avoid those unfortunate contentious differences which had become so common. Then, particularly in this democracy of ours, a curious tendency grew up to exclude religious

teaching altogether from education on the ground that such teaching was in conflict with our fundamental doctrine as to the separation of Church and State. In other words, religious teaching was narrowed down to something which might be called denominationalism, and therefore because of differences of faith and practice it must be excluded from education. The result was to give paganism new importance and new influence...<sup>2</sup>

Joseph F. Costanzo quotes and comments on the United States Air Force training manual, "Living for Leadership".

There is an objective truth which we can discover with our own intellects concerning the nature of man, and of society, and of the purpose of life. There is a natural law and order .... There is a God who has created man with rights and duties and purpose in life". Now then will secularists, educational neutralists, and the proponents of the absolute separation of Church and State interpretation of the First Amendment call into question before our judiciary and constitutionality of teaching these religious truths to our soldiers by the public authorities of our military forces which are surely tax-supported?<sup>3</sup>

Vernon McCasland exclaims in a study of moral and spiritual values in the public schools in Virginia:

Many of our young people are growing up almost entirely un<sup>v</sup>informed about religion. It would not be an exaggeration to call them religiously illiterate. This lack of religious training is accompanied by a disturbing amount of crime and immorality and our generation is becoming conscious of a sense of futility and a loss of purpose and meaning. I believe that this disappearance of faith from our people is coming about as a natural and inevitable result of the fact that our educational system does not include a sufficient emphasis on the religious and moral side of life.<sup>4</sup>

Edwin Shaver speaks from the Protestant point of view:

One point in Protestant thinking is clearly evident: religion in education is increasingly recognized as needed and wanted by the average Protestant citizen and by leaders of Protestant thought. All the facts we have mentioned, the possibility of losing the freedom of religion guaranteed by the makers of the Constitution, our inability to cope with the present national disorder, juvenile delinquency, teaching religion, rising tide of materialism, secularism and nationalism--these and many other factors have combined to make Protestants find a worthy place in the every day as well as the Sunday training of their children ...<sup>5</sup>



The Catholic Bishops of the United States give the Catholic point of view:

To teach moral and spiritual values divorced from religion and based solely on social conventions...is not enough. Unless a man's conscience is enlightened by the knowledge of principles that express God's law, there can be no lasting morality. Without religion, morality becomes simply a matter of individual taste, of public opinion or a majority vote. The moral law must derive its validity and binding force from the truths of religion. Without religious education, moral education is impossible. But if religion is important to good citizenship-and that is the burden of our national tradition-then the State must recognize its importance in public education...<sup>6</sup>

From all the above statements we can find a change in the thinking of our educators, both Catholic and Protestant. They have come to realize that to separate education and religion is to teach atheism; that morality cannot be separated from religion as we have tried to do in the Character Guidance Program; and finally we have educators even going so far as to say that this religious education is more important than what they construed as freedom of religion.

All these statements can be applied to the education, or lack of it, given to our young soldier in the military.

#### FOOTNOTES

<sup>1</sup>"Why Did Many GI Captives Cave In?" Interview with U. S. Army psychiatrist, Maj. William E. Mayer, in United States News and World Report, Feb. 24, 1956, p56.

<sup>2</sup>Nicholas Murray Butler "Report of President of Columbia University" (Columbia University, 1934) p21-22.

<sup>3</sup>Joseph F. Costanzo; S. J. "Religion in Public School Education" Reprinted from Thought Vol. XXXI No. 121, Summer, 1956, p 239.

<sup>4</sup>S. Vernon McCasland, "The Place of Religion in American Education" (Mimeographed copy of an address delivered to the Piedmont District PTA at Crigersville, Virginia, 23 April 1952), p 1.

<sup>5</sup>Edwin Shaver, "Trends in Protestant Thinking", Religious Education November-December, 1949, p 1-2.

<sup>6</sup>Catholic Bishops of the United States -Meeting in Washington 1952. "Religious Education" - The Catholic Mind, December 1952, p 21.

## CHAPTER V

### A STUDY OF RELIGIOUS EDUCATION IN FOREIGN ARMIES

What has been done, can be done. For those who say that religious education cannot be a part of our educational system in the Army on duty time, let them examine a few of the other armies allied with our men.

The Canadian Army realizes that the religious education of the soldier is a most necessary part of his training. To quote from the regulations of the Canadian Army "Spiritual and Moral Instruction":

1. One period per week of spiritual and moral instruction, in the form of the Padre's Hour, will be included in the training syllabi of all recruits and apprentice training establishments, field units during the individual training period, militia summer camps, and Royal Canadian Army Cadets Summer Camps.

2. Padre's Hours will be conducted by Chaplains as discussion groups designed to make personnel more conscious of their spiritual and moral responsibilities...<sup>1</sup>

From the Roman Catholic Instructions:

#### 10.11 Importance.

The Padre's Hours in the Army provides the chaplain with a singular opportunity of knowing his men and of becoming known to them as well. It is a rare occasion afforded to discuss matters of a religious and moral character with men who, more than any particular group, need spiritual direction. From this sole point of view, a Padre's Hour by far excels a sermon or lecture for effectiveness ...

#### 10.12 Material.

There are two series -- one consisting of ten topics intended for recruits and the other for seasoned soldiers. Too much importance should not be given to these two distinct series of Padre's Hours. Both series may be used indiscriminately for all groups with very little inconvenience. It should also be noted that these Padre's Hour outlines are distributed only as guide and

aid to the chaplains. Strict adherence to the test is not intended, although the subject matter of these outlines should be covered at some time or other during the discussion periods.

#### 10.13 Method.

The Padre's Hour should not be a period during which the chaplain gives a lecture. It should be a discussion period when the soldiers are at liberty to ask pertinent questions and air their views on the topic under study ...

#### 10.15 The Responsibility of Chaplains.

On many occasions we have spoken to you about the necessity of giving a thorough and progressive education in Christian Doctrine not only to children in their school days but continuing it, as far as possible, into adult life ...<sup>2</sup>

This aspect of the Canadian Chaplain's work is current doctrine. It had its beginning in 1941 and grew not from mandate but from the effectiveness and ingenuity of the Chaplains themselves. Less than a year later this Padre's Hour became part of the Chaplain's work. To quote from H/Major Walter T. Stevens, M.A., B.TH. in his book "In This Sign":

It is generally agreed by Chaplains that the Padre's Hour was one of the most important opportunities placed in their hands. Obviously it largely passed from the scenes in the days of action, although it provided a pattern and basis for informal discussions and friendly contact even there. It may well be that it is suggestive of work that can be done with Civilian groups in peace. Either this or some adequate substitute should certainly have a place in the peacetime training of the Canadian Army. The Padre's Hour in no sense takes the place of the public worship of God nor is it intended to fulfill the deepest spiritual needs of a man's life. It does at once reveal the widespread lack of effective religious instruction under which generations of Canadians have been raised and provide some remedy for a specific group of our citizens. Worship is more and higher than instruction, but worship, without intelligent understanding, if indeed there can be such, is superstition.<sup>3</sup>

To summarize the Padre's Hour in the Canadian Army, they felt

that this program of religious education was an indispensable part of their life, that this system was a way of supplementing and bringing up to date that which was lacking in the early training of the soldier; finally that this was the basis for the reserve strength their soldiers found in combat.

The English Army Padre's Hour is the same integral part of the Chaplain's Program on the same denominational basis, as the Canadian Army Program. The details of the English Padre's Hour is to be found in the regulations of the Canadian Army with little change. However, it is noteworthy that there is a serious emphasis placed on the practice of religion. This is so true that the English soldier must submit to Church Parade each Sunday. It is on a mandate basis for the English soldier to attend Church Services of his choice each week. He chooses his religion when he enters the service and must attend these services until he has formally in writing made a change of religion. It is interesting to read from a British Army Chaplain, Rev. P. M. Brumwell C.B.E., M.C., K.H.C.:

It must not be forgotten that every parade in the Army is compulsory, and if the principle of voluntary parade for any purpose be established, it might be difficult to confine it to the parade for church. A medical inspection is compulsory; an education class is compulsory, physical training classes are compulsory. If the church parade becomes voluntary, why not the medical inspection, or the education class, or the physical training class? Why should a man be educated if he does not wish to be educated? He has completed the education laid down by government schools, but the Army sets its own standards of education, and orders men to comply. Is a parade for religious service of less value than a parade for education or physical training? The idea of the War Office for the soldier is the evolution of the "All round" man, and if bodily fitness and mental attainment be part of the compulsion of the Army, there must be a strong case for the moral and

religious welfare on the same basis ... Father Paul Bull summed up an article on compulsory parade with these words, "Compulsion is the only safeguard for freedom."<sup>4</sup>

I am not advocating in quoting these words compulsory church attendance or compulsory religious education. I think though, that they do serve to impress one with the British Army's high regard for religion among her troops. She insists on religious services. Her soldiers must attend the Padre's Hour to receive their religious education.

The German Army has its "Lebenskundlicher Unterricht" which again places the moral program on a religious denominational basis. The difference here lies in the fact that it is on a purely voluntary basis. However, again they place the emphasis on religion.

The Swedish Army demands that her soldiers attend religious services at least twice a month.

The French Army emphasizes religion, but I could obtain no further information on the program except that there is a Chaplain of Education who conducts courses in religious education for the soldier.

*3 more  
(per Government.com)*  
The Australian Army has a program akin to our own Character Guidance Program, while like us it encourages church attendance.

In concluding these remarks about our Allied Armies we might dare say that Australia and the United States places the least emphasis on the religious program for the soldier as far as implementing religious education is concerned.

## FOOTNOTES

<sup>1</sup>Spiritual and Moral Instruction, Canadian Army Order 49-7 (Hq 1145-6TD 0053) (DMT), 27 June 1960.

<sup>2</sup>The Padre's Hour, "Instructions of the Director of Chaplain Services (RC) Section 6.

<sup>3</sup>H/Major Walter T. Stevens, M.A., B.Th. "In This Sign" (Toronto Canada: Ryerson Press, 299 Queen St, 1948) p 40.

<sup>4</sup>Rev. P. M. Brumwell C.B.E., M.C., K.H.C., Deputy Chaplain General "The Army Chaplain" (London: Adam and Charles Black, 1943) pp 45-46.

## CHAPTER VI

### THE U. S. ARMY CHAPLAINS FAVOR RELIGIOUS EDUCATION

In a questionnaire answered by thirty-five Chaplains attending the Career Course at the U. S. Army Chaplain's School, Fort Slocum, New York, the following was ascertained:<sup>1</sup>

1. Twenty-six of the Chaplains of all Faiths favored the proposed program in the questionnaire.
2. Five Chaplains would like the program, but not as proposed in the questionnaire. They would like to see a different implementation but did not state in what manner.
3. Four of the Chaplains answered no to question A and B. Two of these would still like the program of religious education if it could be accepted by all denominations. One of these four gave no reason for his negative answer. One of the Chaplains thought the program would have civilian repercussions. In conclusion the proposed program of religious education for the soldier was rejected by only two of the Chaplains. There were thirty-three in favor of the program in one way or another.
4. To question C many names came out ... to quote a few:

The ABCs of Religion	American Heritage Hour
Spiritual Endowment Hour	Basic Foundations
Religious Appreciation Hour	Moral Armament Hour
Religious Heritage	Faith Building
Spiritual Discipline	Spiritual and Moral Values
Salval (Salvation Values)	Basics of Our Heritage



5. Question D revealed that only two of the thirty-five would not like to see the program tried.

6. Question E revealed only one Chaplain thought there might be a conflict with the separation of Church and State.

7. Question F. This one Chaplain stated his opinion: "I think that it would be discriminatory in the Chaplains of Jewish and Catholic Faiths are not often available. Furthermore, those who follow non-Christian religions would never have the advantage of their own religion in instruction. To be constitutional all men must be given equal rights ..."

8. Question G. A worthwhile comment made by five was that it should have been tried a long time ago.

9. Finally in the breakdown of the religious denominations, all ten Catholic Chaplains are in favor of the program, twenty of the twenty-four Protestant Chaplains also favored it, as well as the only Jewish Chaplain.

Analyzing the questionnaires it would seem that the Chaplains of the Career Course were overwhelmingly in favor of some spiritual education being installed in the training program of the soldier during duty hours. Verbally most of them spoke of some difficulties which might be encountered in trying to implement the program. In spite of these difficulties, they agreed that religious education was something that would have to come to make the work of the Chaplain successful in bringing the soldier closer to God.

## FOOTNOTES

<sup>1</sup>Appendix II.

## CHAPTER VII

### THE IMPLEMENTATION OF THE RELIGIOUS EDUCATION PROGRAM

In many discussions with fellow Chaplains in the Army, their answers as to the possibilities of implementing this program were fast negatives. Nevertheless, the proof of the possibility lies in the fact that it is being done in the English and Canadian Armies. Even in the United States Army there have been a short trial of this program. In the "Leadership Development Course" conducted on twenty-six Army Installations in the United States, duty time was given to the soldier for four days to attend religious discussion sessions.

I am very certain that most parents of soldiers would be all in favor of the proper religious education for their sons sponsored by the United States Army.

Here are few suggestions how a program of this kind might be established.

1. All Chaplains, Catholic, Protestant, and Jewish be given one hour a week or twice monthly, when the soldier may attend a strictly religious education class for which lesson plans have been established by the Chaplain's Board, or approved by the senior Catholic Chaplain, or the senior Protestant Chaplain, and the Jewish Chaplain.

2. In addition, the above program would be on a voluntary basis. Those who objected to the program could be given an hour of duty (in no way identified with extra duty) at the CO's discretion, or where possible

they would continue their ordinary duties which might have been interrupted by this hour.

3. Besides this program, a Character Guidance Hour would be scheduled once a month for those who did not avail themselves of this religious education class.

4. Another approach to the program would be substantially the same except that the Character Guidance program would be conducted at the same time as the religious education hour. In the case of the shortage of Chaplains the Character Guidance lecture would be conducted by the CO or an officer designated by him, using a lesson plan prepared by the Chief of Chaplain's Office. This would place the Chaplain back into the real mission set forth for him by the Army as a military clergyman.

*When led  
the case?*

5. Finally, there is another possibility. The Character Guidance Program, for those refusing the religious education program, might be implemented by means of closed TV with tape prepared by the Chaplains, or by movies specifically filmed to take the place of the chaplain.

## CHAPTER VIII

### PROGRAMMING RELIGIOUS EDUCATION

In Fiscal Year 1962, the Chief of Chaplains Office, Washington D. C. is placing added emphasis on religious education for the young soldier. I hope that the plan of religious education during the weekly training schedule might be adopted. Presuming this to be possible, I offer these few ideas for programming. There are to my mind three distinct areas of interest: Religious education for the basic trainee; religious education for the soldier after basic training; religious education after duty hours for all who might be interested.

#### I. THE BASIC TRAINEE PROGRAM

For the Basic Trainee there should be a program of basic religion. It has been my observation that no matter what training a Catholic has had in early life there are not more than one or two percent who can intelligently discuss the fundamental doctrines of the Catholic Church. Accordingly the teachings should follow these basic concepts:

1. Hour one: The existence of Almighty God. Here the five proofs of St. Thomas would be explained.
2. Hour two: This would deal with the nature of God and His attributes, showing what we mean by His Infinite Nature, and how all religion is founded in this concept of God. Here also we would have the explanation of the reason for the creation of man, his existence on earth, and his ultimate destiny.

3. Hour three: This would be the explanation of the creation of the first man and woman, their praeternatural nature, their fall from God's grace, their status after the fall, and the necessity of the coming of a Divine Redeemer.

4. Hour four: Here we would treat the results of the sacrifice of the Divine Redeemer on the Cross, the infinite merit and grace He gained for man, and how this grace affects the soul of the individual.

5. Hour five: Then the soldier would be shown the place of religion in the life of a Catholic, a study of comparative religions in the light of the basic principles he has received, his guides for examining the attributes of the Church of Christ, and finally what his attitude should be towards the religions of his fellow soldiers.

6. Hour six: This should deal with the nature of Grace and the Sacraments, a cursory explanation of each Sacrament, and a light treatment of the Mass.

7. Hour seven: It is at this point that the concept of morality comes into the picture. Basic moral principles are explained in the light of the ten commandments and their application to the life of a soldier.

8. Hour eight: The last hour of this basic course would be spent in reviewing the first seven hours with a resume of the teaching, followed by a question and answer period.

A soldier entering military life and immediately receiving this fundamental training in religion would be so impressed that he would have to consider at length his position as a Catholic. The fact that

he received this under direction of the United States Army would further impress the necessity of a religious life upon his mind. I am sure that his attitude towards Church going, religious practice, and morality would be one hundred percent. In eighteen years of teaching these fundamental truths, there has yet to be a person who has walked out of the class without exclaiming, "Why haven't we had this put together for us like this before?" The answer of course is that they have had these teachings but were too young to understand them in their proper perspective. There is no substitute for a thorough knowledge of these fundamental truths.

## II. THE POST-BASIC TRAINEE PROGRAM

After basic training the soldier would continue to receive religious education classes. The real difficulty would lie in the choice of innumerable subjects, religious films, and the training aids available to the Army Priest. Once a mission is given to the Catholic Chaplain, then the program could be established using some of these subjects as a start:

### Theology

Fundamental Apologetics  
Outline of Moral Theology  
Outline of Dogmatic Theology  
New Look at the Bible  
Outline of Church History  
Current Moral Problems  
CCD Courses  
The Church and Modern Issues  
How to Explain your Faith  
Social Ethics  
Medical Ethics  
Moral Principles in the Army  
A Study of the Mass  
Comparative Religions

### Philosophy

Outline of Philosophy  
Principles of Catholic Philosophy  
The Art of Thinking  
ABCs of Philosophy  
Controlling your Emotions  
Training of the Will  
Self-knowledge and Self-discipline  
The Philosophy of Communism  
General  
History of Soldier Saints  
Asceticism for Soldiers  
Religious Guide for Military Life  
Church's Principles Applied to  
Military Life



Here are indications of a few of the subjects that could be expanded into whole series for the soldier. Even the philosophical approach would be colored with the principles of Catholic thought.

Furthermore, there is an abundance of film material to support these courses, and break the monotony of straight teaching. The best of these are the twelve films "What Catholics Believe". Then too there are fifteen color films, thirty minutes long, on the Fifteen Mysteries of the Rosary, along with "The Vatican" and innumerable other films, strip films, and color slides to back up the teaching program

It is lamentable to a Catholic Army Chaplain to have all this material at his disposal, and to be unable to make it available to all the Catholic soldiers. I am sure that this same feeling exists among the Chaplains of other Faiths who would welcome a chance to teach their men regularly.

### III. THE EVENING PROGRAM

Finally we arrive at the realm of adult religious education in its proper sense. I support the thesis that this program will take real effect only when the Catholic Chaplain has had an opportunity to educate their soldiers on duty time. If the soldier had the opportunity to learn what he was missing in the way of adult religious education, then this evening program would become very popular. As it is now, where this program is in effect, it seems to be only for the dedicated few who are properly motivated and are already well educated in the fundamentals of their faith. This adult religious education course would follow these basic needs:

1. The need for pre-Cana and Cana Conferences
2. The need for basic religious education courses
3. The need for religious leadership courses
4. The need for follow-up courses for those lately received into the Church.
5. The need for training courses for religious teachers
6. The need to cater to the increasing number of well-educated Catholics who desire advanced courses in religion and theology
7. The need for Catholic culture courses which while not religious, are flavored with the Catholic trend of thought

There are hundreds of these Adult Religious Education Courses which have already been given. At this time I see no reason to innumerate these. However, the Adult Education Institute for Catholic Military Chaplains, under the direction of Father Sebastian Miklas of the Catholic University of America, proposed a Catholic Information Week to stir an interest on military posts in this adult religious education program:

#### CATHOLIC INFORMATION WEEK

One possible way of introducing adult education on military installations is through a so-called CATHOLIC INFORMATION WEEK. Patterned somewhat after the Mission, but not designed to supplant it, this week (five days) would be devoted to lectures on theology, philosophy and social thought by a team of two or three lecturers. The WEEK would run from Sunday evening through Thursday, inclusive. The name of the WEEK suggested is tentative. It could be:

CATHOLIC ADULT EDUCATION WEEK  
ADULT CATHOLIC EDUCATION WEEK  
RELIGIOUS EDUCATION WEEK

ADULT EDUCATION WEEK ✓  
CATHOLIC CULTURE WEEK  
CATHOLIC IDEA WEEK

The purpose of the WEEK would be to help to develop a Catholic sense in the people through the device of education. The

participants would include all Catholic adult personnel, men and women. A MISSION'S purpose is to clear up the conscience of the person; the INFORMATION WEEK would purport to clear up the mind and produce a well-informed laity. Here is a suggested plan for the WEEK:

	<u>Sun.</u>	<u>Mon.</u>	<u>Tues.</u>	<u>Wed.</u>	<u>Thurs.</u>
7:30-8:10	Church History	Moral Principles	Moral Problems	Dogmatic Highlights	Special Problems
8:20-9:00	Outline of Philosophy	Principles of Philo.	Great Philosophers	ABC'S of Psychology	Training of the Will
9:00-9:40	Social Principles	Papal Teaching	Modern Education	Breakdown of the Home	Population Explosion
9:40-10:00	Informal approach of students to lectures for consultation. <sup>1</sup>				

## FOOTNOTE

<sup>1</sup>Sebastian Miklas, O.F.M. Cap. "Adult Religious Education-Guide For Military Chaplains" (Washington, D.C: Catholic University of America, May 1960) p11.

## CHAPTER IX

### SUMMARY AND CONCLUSIONS

The field of education is broad and there are as many ideas on the subject as there are educators. Nevertheless, I have tried to show the preceding chapters the importance of religious education for the soldier. The Catholic Church imposes on her priests the obligation, insofar as they are able, to teach her doctrines to all men. The parish of the military priest is the military. His subjects are the Catholic soldiers.

I have attempted to show that there is a crying need for continued religious education, not only for the dedicated few, but especially for those who do not know what they need to know.

Furthermore, I think it has been shown that the Army by its regulations could welcome a duty time religious educational program, if they knew how to implement it without creating a national crisis.

It appears that a strong religious foundation is the best basis for the fighting man, creating strength in time of stress, and resistance to psychological warfare.

Other armies have adopted a religious educational program even on a mandatory basis, and it has worked successfully for over fifteen years. The United States Chaplains, if the thirty-five Chaplains attending the Chaplain's Career Course at Fort Slocum, New York, are any indication, are overwhelmingly in favor of some religious educational program for the troops in the training schedule.

Finally I have perhaps arbitrarily established a method of implementation and programming.

To conclude, I hope that this treatment of "Catholic Religious Education for the Soldier" might motivate others to consider it, and inspire them to bring it into existence.

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## APPENDIX I

- N This Questionnaire will aid the Chaplain Corps in directing its Adult Religious Education efforts in the right direction.
- O Please do not sign your name ... Fold the paper when finished ... It will be read only by a priest.
- T This should take you only three to five minutes. Please check (X) appropriate spaces or write your answers ..... Thank you.
- E

### RELIGIOUS EDUCATION QUESTIONNAIRE

1. Age: 0-19 \_\_\_\_\_ 20-29 \_\_\_\_\_ 30-39 \_\_\_\_\_ 40-49 \_\_\_\_\_ 50 plus \_\_\_\_\_
2. Status: Enlisted \_\_\_\_\_ Drafted \_\_\_\_\_ 6 mos \_\_\_\_\_ Officer \_\_\_\_\_  
Basic Trainee \_\_\_\_\_ Rank \_\_\_\_\_
3. Married Status: Single \_\_\_\_\_ Married \_\_\_\_\_ Separated \_\_\_\_\_
4. Were you born and baptized a Catholic? Yes \_\_\_\_\_ No \_\_\_\_\_
5. Education: Did you attend a Catholic School? \_\_\_\_\_ Non-Catholic \_\_\_\_\_  
If Catholic: Elementary \_\_\_\_\_ Hi \_\_\_\_\_ College \_\_\_\_\_  
Post Grad \_\_\_\_\_
6. If a Catholic School, how many years of religious instruction did you receive? \_\_\_\_\_
7. If a Non-Catholic School, did you receive religious instruction in the school? \_\_\_\_\_  
In Sunday School \_\_\_\_\_ Released time \_\_\_\_\_ Vacation School \_\_\_\_\_  
At home \_\_\_\_\_
8. Are you a member of the Holy Name Society? Yes \_\_\_\_\_ No \_\_\_\_\_
9. Did you further your own religious education through reading Catholic literature (books, magazines, papers, pamphlets)? Yes \_\_\_\_\_ No \_\_\_\_\_
10. At home did you attend Mass regularly on Sunday? Yes \_\_\_\_\_ No \_\_\_\_\_
11. At home did you attend Mass or other Church Devotions on weekdays? Yes \_\_\_\_\_ No \_\_\_\_\_
12. At home did you have any of these devotions?: Family Rosary \_\_\_\_\_  
Family Meal Prayers \_\_\_\_\_ Other devotions \_\_\_\_\_ Crucifix, pictures, statues or holy water in the house \_\_\_\_\_



13. At home did you receive the Sacraments: Daily \_\_\_\_\_ Each Week \_\_\_\_\_  
Each month \_\_\_\_\_ Each year \_\_\_\_\_ Frequently \_\_\_\_\_ Not at all \_\_\_\_\_
14. In Service do you attend Mass every Sunday? Yes \_\_\_\_\_ No \_\_\_\_\_
15. In Service do you receive the Sacraments: Daily \_\_\_\_\_ Each week \_\_\_\_\_  
Each month \_\_\_\_\_ Each Year \_\_\_\_\_ Frequently \_\_\_\_\_ Not at all \_\_\_\_\_
16. Have you ever brought a person to a priest for instruction? Yes \_\_\_\_\_  
No \_\_\_\_\_
17. Which would you be more interested in? Church History \_\_\_\_\_  
The Bible \_\_\_\_\_ Doctrines of the Church \_\_\_\_\_ Moral Principles and  
Laws \_\_\_\_\_ The Saints \_\_\_\_\_ Catholic Novelists & Scientist \_\_\_\_\_  
The Mass and the Liturgy \_\_\_\_\_
18. Have you recently (last three years read?)  
Entire Bible: Yes \_\_\_\_\_ No \_\_\_\_\_  
Saints Lives: Yes \_\_\_\_\_ No \_\_\_\_\_  
Faith of Millions : Yes \_\_\_\_\_ No \_\_\_\_\_  
A History of the Church: Yes \_\_\_\_\_ No \_\_\_\_\_  
The Catechism: Yes \_\_\_\_\_ No \_\_\_\_\_  
Any book on Religion: Yes \_\_\_\_\_ No \_\_\_\_\_
19. What Catholic Books are you acquainted with? \_\_\_\_\_  
\_\_\_\_\_
20. What Catholic Magazines are you acquainted with? \_\_\_\_\_  
\_\_\_\_\_
21. What religious event or news story in the past few years has  
impressed you with its significance? \_\_\_\_\_
22. Would you be willing to further your religious education if the  
Army made the time available to you during duty time? Yes \_\_\_\_\_ No \_\_\_\_\_
23. Would you be willing to do this after duty hours? Yes \_\_\_\_\_ No \_\_\_\_\_
24. Do you like? Lectures \_\_\_\_\_ Study Clubs \_\_\_\_\_ Assigned Reading \_\_\_\_\_  
Movies(religious) \_\_\_\_\_ Book Reviews \_\_\_\_\_ Any other \_\_\_\_\_
25. Have you any suggestions about furthering religious education in  
the Army? Write the first thing that comes to your mind \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

THANKS AGAIN!

## APPENDIX II

### QUESTIONNAIRE ON MORAL DEVELOPMENT FOR THE SOLDIER DURING DUTY TIME TO BE ANSWERED BY THE CHAPLAINS OF THE CAREER COURSE

Unofficial - Thesis Matter for Chaplain (Major) R. J. Murray

#### I. Proposed:

- A. All military personnel, Catholic, Protestant, and Jewish be given one hour a week or twice monthly a religious education class - on duty time - for which the lesson plan has been prepared by the Chaplain's Board. It would be an hour for spiritual education on a denominational basis.
- B. This hour will be called?
- C. The hour would be voluntary and conducted only by the Chaplain in a teaching and discussion situation. It would not be utilized for sermons or straight lecture, but would confine itself to those non-controversial (Protestant) areas of teaching as outlined by the Chaplain's Board.
- D. For those who refused the hour of religious education, the Character Guidance program as we now know it, would be conducted by the Company Commander or a qualified instructor designated by him.

#### II. Presumption for Purposes of this Questionnaire:

This hour will be accepted by the Chief of Chaplains and the Department of the Army and will be written into the training schedule.

#### III. Questions:

- A. Would you be in favor of this program as it reads?  
Yes\_\_\_\_\_ No\_\_\_\_\_
- B. Would you be in favor of this program basically (i.e. religious education taught to the soldier) with alterations in the implementation? Yes\_\_\_\_\_ No\_\_\_\_\_
- C. Could you suggest a name for the hour? One or two words  
  
\_\_\_\_\_
- D. Would you like to see it tried on some Army Post for a short period? Yes\_\_\_\_\_ No\_\_\_\_\_

E. Can you see any real objection to the program on the basis of the separation of the Church and State? Yes \_\_\_\_\_ No \_\_\_\_\_

F. Would you care to state the objections? \_\_\_\_\_  
\_\_\_\_\_

G. Further Comments? \_\_\_\_\_  
\_\_\_\_\_

H. I do not care to fill out the Questionnaire \_\_\_\_\_

No signature or names please.

IV. Please check one of the following:

A. Protestant or Denominational \_\_\_\_\_

B. Catholic \_\_\_\_\_

C. Jewish \_\_\_\_\_